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MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

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THE MISSIONARY LINK

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Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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THE MISSIONARY LINK

VOL. XXXII.

OCTOBER, 1901.

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WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

AMONG the interesting events of the year was the two-hundredth anniversary of the *Society for the Propagation of the Gospel in Foreign Parts*, an association which has been the means of bringing the light to many a dark place in the world.

ANOTHER encouraging sign of the times is the increased issue of the Word of God by the *British and Foreign Bible Society*. In heathen lands 616 native Bible women have been employed by thirty missionary societies, and 812 colporteurs in twenty-seven foreign countries, who had sold 1,600,000 copies of the Scriptures.

WE learn from Dr. W. A. P. Martin, President of the Imperial University at Peking, how the Chinese of any education is addicted to poetry. Not only do poetical scrolls adorn his walls, but none who aspire to civil or literary honors "is exempted from composing verse in his trial examination, and even a tax-collector is tested in prosody, a usage which has been in force a thousand years."

THE anniversary of Buddha was recently observed in Calcutta, where his gold statue was displayed on an altar of

seven steps, profusely adorned with flowers, notably the lotus. Papers were read and speeches made by Buddhists, interspersed with chanting by yellow-robed priests.

WE have already mentioned the *Indian Ladies' Magazine*, published at Madras and edited by Mrs. S. Satthianadhan, which is to be a medium for native literary ability. But we are glad to learn, that, aside from articles descriptive of the life of Indian women, a special department will be devoted to the training of children, the intricacies of needlework, and cookery.

THE appeal to the General Assembly on Foreign-mission day by the Secretary, Robert E. Speer, contained no more inspiring fact than the spread of Christianity in Korea. Eight years ago there were only one hundred Christians, whereas there are now eight thousand. A missionary, attending a prayer-meeting during a snow-storm, found a congregation of a thousand present, which shames the record of many a church in our Gospel-favored land.

A YOUNG Hindu physician, when asked why he was weeping at the celebration of the Lord's Supper in Glasgow, replied: "I was thinking of the divine beauty and grandeur of your religion, of its wonderful compassion for sinners, widows, children, and outcasts, and then I thought of my poor country and its religions, and what could I do, but weep?"

WE are glad to give in this issue the picture of Tommy, the faithful servant employed by our Mission in Calcutta for thirty years. Early in the service of our missionaries, he renounced heathenism—a most touching account of his trials in so doing, being published in early numbers of the *MISSIONARY LINK*,—and since, he has led a most consistent Christian life.

IN EASTERN LANDS.

INDIA—SIMLA.

THE MONKEY TEMPLE.

By MISS ELLEN H. TODD.

SIMLA is eight thousand feet among the Himalaya Mountains, and is built upon several hills, the highest being called Jahko. Hearing of the monkey temple situated on the very summit, we visited it. The ascent was steep and winding and the woods dense, until we arrived at the open space where the low monkey temple met our eyes.

It was a strange sight which greeted us, for a hundred or more monkeys of all sizes were performing all sorts of antics among themselves. The majority of these monkeys were females, with their little ones clinging to them in a very humanlike way.

Our attention was directed toward a most unattractive figure who sat in the doorway of the Temple. We soon learned that he was the chief Fakir, and one of his disciples who sat upon the step of the Temple gave us some interesting facts concerning both this old man and the monkeys. This Fakir is eighty-six years old and had lived on the summit of Jahko for fifty years, and forty-two years ago he had this temple built where the god Hunnuman is worshipped.

This Hunnuman was supposed to be a monkey who in olden times, with his tribe of monkeys, gave timely aid to one of the gods in rescuing his wife from the king of Ceylon who had stolen her away from her husband. From that time the Hindus made Hunnuman a god, and gave protection to monkeys, considering it a crime to harm or to kill one, and a virtue indeed to care for them.

This priest of the Temple is said to be the most holy man in all India, and has his disciples in every part of this country. He receives much money from the people who come to worship in the temple, but it is said that he gives it all away. According to his creed it is evident that cleanliness is not next to godliness, for a more dirty, wretched-looking creature could hardly be imagined. He was clothed in a long, heavy, filthy garment resembling an overcoat, yards of dirty cloth were wound about his head, while his face was unshaven and his eyes were red and bleary.

We were not allowed by the Fakir to enter

the Temple, for only the so-called holy ones are worthy to go within its sacred precincts. Several figures of gods are there, the principal one being Hunnuman. It was rather dark inside, but we could see two or three Fakirs going through the ceremony of feeding the gods. A bell was rung when the gods were to be awakened to meet their worshippers. Does it not seem dreadful that people should have faith in such degrading things?

It seemed very sad that this disciple of the priest, who talked with us in our own language, had been educated in Bishop Cotton's school for English boys, and had been taught "the Way, the Truth, the Life." Though clothed like a native, his features were not those of a Hindu and we were not surprised to learn that his father was a Frenchman and his mother an Irish woman. His face was comparatively clean and it seemed pitiful to think that he felt he could approach God, as he said, only through this wretched old Fakir who was exceptionally stupid, ignorant, and repulsive. As you looked at this disciple you wondered how the devil had succeeded in thus deluding him into such darkness of superstition and deadness, from the light and life of Christian teaching. This man came daily to serve the priest and to hear him read from the sacred books of the Hindus. Even he was not considered holy enough to cross the threshold of the Temple.

I trust that you will be as much interested as we were, to hear what this man had to say about the monkeys. He told us that there were about four hundred when they met together there at night, for in the daytime they separated to go on foraging expeditions through the bazaars, where they have liberty to do as they please. These monkeys are divided into four clans, each with its leader, and many battles are fought between them. There is one king over them all, and every difficulty among the older monkeys seemed to be brought before him to be settled.

Another monkey was called the police inspector, who evidently managed the minor affairs and looked after the younger monkeys. We recognized the large bearded king and watched him when the Fakirs threw grain to the monkeys. He looked at them intently, and when there was any quarrelling, he made a motion to go towards them, which was enough to quiet them. When the king thought it time for him to eat, he made a quick dash among the group

and they scampered, leaving his Majesty to eat his food in quiet enjoyment. We also noted the police inspector taking a general oversight of the younger monkeys.

When the monkeys kept far from us, it was amusing to watch them, but you shrank from having them approach very near for they are too familiar sometimes.

One day a picnic party was at this place and one lady was taking a cake out of a basket, preparing for their luncheon, when a large monkey coming up quickly pushed her over, though gentlemen were standing near, and ran away with the cake before any one had recovered from their surprise and could touch him. Then a lady told me that she saw a funny sight on Jahko when a monkey drew near a baby in its carriage who was enjoying his bottle of milk. The monkey snatched the bottle, deftly unscrewed the stopper and drank up the milk at a safe distance before them.

You would have been amused to see the antics of the baby monkeys. We were told how the mothers love their little ones. If a young monkey dies, the mother will hang its body upon the branch of a tree, and sit near it with the tears streaming down her face. She never leaves her position, unless driven away by hunger and thirst. When the monkey's bones are left, she buries them. She evidently is considered unclean by the other monkeys, as during the time of her sorrow they do not allow her to come near them.

We were glad to turn away from these monkeys and marvelled how the natives could regard them so sacredly. The more one sees of the Hindu religion the more one realizes that the exceeding greatness of the power of the Holy Spirit is needed, to awaken these souls from their deadness and bring them up from the miry pit to place their feet upon a rock. Thank God, it is possible to have this supernatural work done for these degraded souls. Pray then the effectual prayer which will avail much, for these people whom Jesus is yearning over, and for whom He died as well as for you.

Miss Costellow of Calcutta writes: I feel much burdened for our native teachers, who know so little of the power of Christ to *keep* from sin. Pray that they may realize their great privilege and responsibility in teaching the heathen.

CHINA—SHANGHAI.

AT THE FUNERAL.

By MISS MARY J. IRVINE.

WE left Shanghai for Wong Wa Loo on the 6th of May. Our journey by boat was quite favorable, so that we reached there on the following morning. The second, and last burial service of Mrs. Sing took place in the afternoon. About three hundred relatives, old and young, were assembled at her home. Preparations for feeding this multitude were all made the day previous. In China a funeral is a real festive occasion, when all the assembled relatives eat and drink to their satisfaction.

The eating and drinking went on till the afternoon. A Christian service was conducted before removing the coffin from the guest-hall where it has stood for a whole month since Mrs. Sing's death. In the centre of the room the speaker stood by a table, while on all sides men, women, and children, filled the open doors and windows, and scores of people were mounted on stools, tables, and benches of all sorts. Some questioned the speaker, others listened, and now and then there was a boisterous laugh at what was said. The few Christians and the sons and daughters of this woman were silent and reverent. How truly we see the words of Christ fulfilled in regard to family divisions on account of the Gospel. The children were in fullest sympathy with having a Christian funeral, while the heathen sisters of Mrs. Sing endeavored to the last to have heathen custom followed. Then the coffin was carried out some distance into the field where a massive structure of brick masonry had been prepared. None of those present, except the Christians and her own children, seemed to be the least impressed with what was going on. Young boys were climbing upon the two newly-made tombs, about fifteen or twenty feet high—laughing and screaming.

The day following it was rainy, and we could now and then teach some of the children who gathered about the door. Later in the day we were obliged to attend a feast prepared for us by a Chinese gentleman of high literary standing, who sent a boat and two servants for us. He has opened an Anglo-Chinese college. We had often passed by the place and longed to get a glimpse of this institution. We were met at the outside gate by this gentleman himself, in quiet

Oriental politeness, who conducted us into the large guest-room where about twenty fine-looking young men and boys stood up before us, giving us a most hearty welcome. It is truly interesting and pathetic to learn of this gentleman's attempts to do something for the enlightenment and elevation of his own people, and of the opposition he has encountered from the anti-foreign official friends. English is taught by a young Chinese who speaks English with hesitancy, and understands but slowly when spoken to in English. This gentleman is in sympathy with Western education, and is trying to introduce something of it into his work. I conversed with the boys in colloquial, then I tried English, but had no response. The tables were arranged in the rooms in Chinese fashion, but covered with white bleached cotton.

A very prominent seat was given to me which I declined, and was asked to translate an essay on the farming of ostriches. First he wished me to read it in English, then to translate its meaning, which I did. Shortly afterwards I was invited to sit down to a most sumptuous feast of about sixteen or eighteen courses, prepared for us. Fish, fowl, meats, shrimps,—all sorts of Chinese delicacies. The ladies awaited our arrival in another part of the house. We were soon quite at home with the mistress who, with her two daughters, conversed agreeably. She related all the trials that her husband experienced in this work to lift the nation out of its ignorance. We had an opportunity of witnessing for Christ before leaving the table.

We then had a glimpse into the inner apartments of these ladies. There was only one small window in the great room—not a ray of light to enter anywhere from floor to the rafters above us. Bad odor and everything topsy-turvy made a glance sufficient. How do these poor women spend their nights in such dismal abodes? As we left, we were deeply moved in sympathy for such men as these who, wishing to help their own race, are despised as second-grade foreigners by their colleagues. We remained over the Sunday so as to be with our Christians on that day.

In the afternoon a young lady from a rich family came to see us, carried by two men in a sedan chair covered with blue cloth. She had never come so close to a foreigner before, nor had she ever attended a Christian

service. With little education she longed to attend a school where she could learn English, but her parents opposed her leaving home. She had tiny feet, measuring about two and a half inches in length on the sole, and wore no skirt because she is yet a young girl, but her Chinese drawers were made of pink silk trimmed with fancy beads. Her upper garment was made of pale blue satin trimmed with black. Her face was painted with white lead, and her lips with carmine. On her wrists were handsome gold bracelets costing hundreds of dollars. The eyebrows were shaved, and in her hair she wore many gold pins.

Hundreds of men, women, and children came to see this young girl who was from the home of a wealthy landowner. She seemed much interested in seeing me and has invited me to her home when we next go to the country. How sad that these young girls know nothing but to live for the things that perish!

Among those who attended the meeting was one of the Christian girls who two months ago, left our Bridgeman Memorial School to be married. I was glad to visit her home two miles distant where she lives with a sister-in-law, for their only opportunity for Christian fellowship is when we visit these out-stations.

MISS STRAIN writes from Yokohama: The school year has passed very rapidly, and the girls have grown very dear to us all. In the warm days they held little prayer-meetings outside, and they have evening prayers on the porch, under the bright stars. Eight of them have requested baptism, and I find it is the result of daily Bible-classes which led them to see their need of Christ. Some have been wavering for many months, but four recently met in a room, and by themselves made a definite surrender of themselves to the Saviour.

O Nobie San wrote to me: "God loves to answer our prayers. One Sunday I heard that one of our graduates was very ill so that she could not utter a word. That night we prayed very earnestly for her in our prayer meeting. We are very thankful to say that our prayers were soon answered, and she became better from the very time our prayer meeting was over."

HOME NOTES.

OUR MISSION CENTRE.

DURING the past summer the Bible Society renovated our Mission Room, 67 Bible House, and in its fresh dress and adornments it presents such an attractive appearance we wish every friend afar or near, could step in and see for themselves.

One charm of the "Room" is that it represents the generous interest of many donors, as furniture and hangings were all gifts, the founders of the Society never wishing to take anything from the Lord's treasury for this purpose.

The principal object on entering, is the crayon portrait, a gift of the Board, of its first President, Mrs. Thomas C. Doremus, and under it hangs that of Mrs. Jacob LeRoy, its second President. On the walls are beautiful Japanese hangings, called *Kake-mono*; one being portraits of the first graduating class from our girls' school in Yokohama; and others of Japanese paintings, bequests from our dear Missionary, Mrs. Louise H. Pierson. Hand paintings of Hindu gods and goddesses give a bit of suggestive color to the Mission Homes and Hospitals hanging near. The cabinet of curios, displays quaint figures of Oriental life side by side with models of temples or articles of Eastern dress, all having a history worth recording.

A circulating library is not among the least of the attractions, and its well-selected volumes, presented by intelligent donors, offer a feast of missionary literature which we commend as of special interest to our young recruits.

To those who have sat in this room many years, a throng of rich memories fills up the picture. Godly women now in the church triumphant have sat month after month around its council-board to plan and adjust all the interests of the Master's Kingdom within this corner of His vineyard. Fervent prayers have ascended from consecrated lips for the rapid spread of the blessed Gospel message, and although "they died without the sight" their faith was unclothed in the ultimate triumph of the Redeemer.

To us they have bequeathed this priceless treasure of their works, and their voices ring in our memory with a note of triumph. In

their spirit we would consecrate anew their legacy of trust, and, realizing that our efforts are fruitless without prayer, we press upon all friends our regular meeting held on the last Tuesday of every month at eleven A. M. We invite those who may be passing any day to join in our noontide meetings, when a few moments are devoted to petitions for the needs of the hour.

Come and see us, dear friends. This is your "Room" as well as ours, and we need your approving smile and kindly word. Do not deny us both.

[We all need to fortify our faith in the future of China, and for that purpose these ringing words of Dr. Griffith John are reprinted.—*Ed.*]

A NEW DAY FOR CHINA.

By REV. GRIFFITH JOHN, D.D.

MISSIONARIES are often asked by their fellow-countrymen if there are any genuine converts in China. I do not see how this question can ever be asked again by anyone who makes the least claim to intelligence and fair-mindedness with regard to the facts of missions in China. We know that hundreds of converts have faced sufferings and death rather than apostatize. Yes, the Church in China can stand to-day before the whole world, Christian and heathen, as a witness-bearing church, and say, "From henceforth let no man trouble me; for I have branded on my body the marks of Jesus."

A secretary of one of the largest missionary societies writes to me to say that a gentleman had just called upon him, to ask if it was not his opinion that the troubles in China would effectually prevent the resumption of mission work for a very long time to come; and my friend adds the remark that it really would seem as if many people had the idea that the Government should step in to forbid the Missionaries to enter China again. When I read that, I felt that a good many people at home were getting mad. The "many people" spoken of by my friend are, I suppose, Christians, friends of missions. They probably feel that the sacrifice of a few hundreds of lives in the cause of Christ on behalf of Christ is an extravagant demand on the Christian Church. What about the thousands of lives that have

just been sacrificed in South Africa in the cause of the Queen, on behalf of the Empire! What would the Christian Church in Europe have been without her confessors and martyrs! Was it to be expected that the conquest of China would be attained without the Cross and the Crown of Thorns?

A WORD TO CRITICS.

Missionaries resume their work! Of course they will resume their work, and they will do so with as little delay as possible. I am hoping that within a reasonable period most of the mission stations will be reoccupied, and that before a very long time all will be in full working order. There is not a merchant in China who talks about the troubles as likely to prevent a resumption of trade. Think of the Government stepping in to forbid merchants entering China! The thing is too absurd to be thinkable. Let me tell our critics and timid friends that we, the Missionaries, have no idea of backing out of China, or permitting the work we have begun to drop.

Moreover, to keep the Missionaries out of China would be to rob China of her best friends and to deliver her people to sin and perdition. What is the great need of China? Allow me to answer this question in words used by me nearly ten years ago: "The great need of China to-day is vital religion, not a religion which men can make great, but a religion which can make men great. The Chinese need a heavenly principle that shall infuse a new moral and spiritual life into the nation, a mighty power that shall transform them in their inmost being, a divine inspiration that shall create within their breasts aspirations after holiness and immortality. In other words, what they need is the gospel of Jesus Christ. Apart from Christianity I can see no hope for China. There is no power in the religious systems of China to develop a holy character, a true manhood. China cannot advance in the path of true progress without a complete change in the religious life of the nation. The new China will be a different one from the old. It will be all-thirst for Western lore, Western methods, and Western improvements of every kind. The Empire will be open as it never was before to commerce and civilization. Mines will be opened and the land will be covered with railways and roads, and above all the hitherto closed

doors will be thrown wide open to the Gospel, and the hearts of the people will be better prepared than ever for the reception of the truth as it is in Jesus. We are on the eve of another day, a brighter day than the people of China have ever known."—*Condensed.*

NEVER ABSENT.

GOD is sometimes hidden from his people—He is never absent from them. It is important to mark the difference between the terms; yet in the hours of grief and overwhelming sorrow we are apt to mistake the one for the other. Clouds pass over the face of the soul as they pass along the face of the sky; but the sun, although hidden, is ever shining. The office fulfilled by clouds in the physical world is a merciful one—nor the earth nor men could bear uninterrupted sunshine. One day we shall see that the temporary hidings of God's face behind the clouds were not capricious, but most kind and needful for our life. But whether realized or not, He is always with us: clouds only conceal; they do not banish Him.—*The Christian.*

GRATITUDE.

AMONG the good words from the India Famine Relief are these:

"India has not forgotten the munificence with which the citizens of America came to her help during the famine of 1897-98. But during the famine of 1899-1900 their liberality has been far greater, and the promptness, no less than the sympathetic zeal of the "Committee of One Hundred" in New York, through whom they sent money to their committee in Bombay, and enabled the latter to take measures for feeding the starving and saving the dying, has been the admiration of all in this country.

"We, therefore, who have been the recipients on behalf of the starving and suffering poor of the 450,000 square miles of country throughout which the famine brought suffering and death, wish to convey to the "Committee of One Hundred" in New York, and to all those philanthropic ladies and gentlemen in America who have co-operated with them in sending help to the famine-stricken in India, our sincere gratitude for their labors on behalf of this country. Their charity and their sympathy will ever live in our hearts."



TOMMY—OVER THIRTY YEARS SERVANT IN CALCUTTA MISSION HOUSE.

FOR MISSION BANDS.

A CHRISTIAN WEDDING IN SIAM.

By AN AMERICAN MISSIONARY.

IN a Siamese home, which stood in the midst of most beautiful fruit gardens, a little baby girl was born called Leang. She was well rubbed with a red and yellow powder, and, being wrapped in pieces of dirty cloth, she was put on a cotton pillow under a round frame-work, something the shape of a bird-cage, covered with dark muslin. As the months and years went by she grew up into a pretty little girl, and lived most of the day out of doors, among the flowers and fruit trees.

When Leang was about seventeen years old her parents thought it time for her to be married. An offer had been received from a wealthy Chinaman, but the young girl had met at the Mission House a Siamese Christian, and won a reluctant consent from her parents for a marriage.

The wedding-day hastened on, and the little house was festooned with the broad, graceful leaves of the banana, and adorned

with the tall, green stalks of the sugar-cane, symbolical of peace and fruitfulness. The ceremonies of a Siamese wedding consist largely of feasting. The feast of fruits, cakes, and sweetmeats is spread on mats upon the grass, among the trees and flowers. By and by the sound of tabret and pipe and bands of music herald the coming of a sort of procession. The Siamese always walk in single file, so one by one they came, all gaily dressed in holiday attire. Out among her youthful friends, serving at the feast, flits the pretty bride.

After the feast is over, the money is counted and sprinkled with rice, scented oil, and flowers, and it is handed to the parents of the bride for safe keeping. The wedding gifts are few and simple: unglazed earthen pots for cooking, heavy wooden buckets daubed with pitch for carrying water, and common porcelain bowls for holding rice and vegetables at meals.

The afternoon is far spent and the groom, attired in plum-colored silk and white muslin jacket, walks toward the house of the American Missionary. At a respectful

distance follow the matrons and maidens, and amid them, like a gay butterfly, dressed in a red and yellow silk waist cloth and a brilliant green silk jacket, with a flame-colored silk scarf over her shoulders, walks the young bride.

After the Christian ceremony they separate and, in like manner as they came to the house, so they go back to their guests in the garden. The feasting continues till the evening, and when the twilight has waned, and the full moon transforms everything into silvery beauty, the torch-light procession is formed to conduct the bride and bridegroom to their new home. May this Christian home add its rays to the light which we hope will ere long cover Siam!

(Condensed from Siam and Laos.)

FILIAL PIETY IN CHINA.

By DR. SARAH KERR.

THE Chinese love to narrate the devotion of sons to their parents.

They tell of Waung Hyaug who is only nine years old. His mother is dead and in warm weather he carefully fans the mosquitos out of his father's net, also fans the matting on which his father sleeps to cool it. In winter he lies first in his father's bed to warm it for him.

Ng-Mung is eight years old. His home is a very poor one, and without mosquito netting, but nothing daunted he lies on his father's bed and lets the mosquitos bite him so that their hunger will be appeased, and his father may rest undisturbed.

Ming Tszchee has a step-mother who is like the traditional step-mother, and one day in winter his father noticed that he was shivering, and asked him why he was so cold while he had on thick clothing. The boy said never a word. His father felt his clothing and found that instead of having the usual warm cotton blossoms inside, there were only the feathery tassels of a reed which grows by canals and lakes. The father was very angry and was going to send mother and children away, but the step-son pleaded for them so that they remained. His step-mother, seeing his devotion, repented and afterward treated him as her own.

Hag Vung Dee's mother was sick, so the son heroically took a dose of the medicine

provided for her, to see if it killed him, and if it could safely be taken by his honorable parent.

Tseu lau le-tzs, although seventy years old, and his parents, of course, are correspondingly older, never acts or speaks as if they were anything but children. They are represented as bent, and leaning on their staffs, while the son is shaking a baby rattle and playing on the floor as babies do.

Dong-Yong's father has died, and there is no money with which to bury him. The dutiful son sells himself as a slave and with the money inters his father, and then goes to his owner to work out his purchase price. A woman meets him and offers to be his wife, so they work together and in one month do 300 pih of silk. So the slave is given his freedom. But on the way home his wife suddenly disappears and it was found that she was a fairy.

OUR CELEBRATION.

By M. BERNINGER.

WE have celebrated the birth of the new Prince. The pupils asked for a holiday, and you can imagine their joy when we received word officially from the Government that all schools were to close the following day, and to follow the programme arranged with appropriate exercises. Following the outline, we inserted a hymn, prayer, and Scripture reading, a patriotic address and the national song.

LETTER FROM A JAPANESE.

OUR DEAR SIR,

Now it is a very hot season, but you are in vigorous? If you are in good healthy, it is very happiness. We are always in vigorous, therefore don't mind us. A few days ago Mr. Hirose and Mr. Hirotsu came to Niigata from Kyeto, and a few Christian's brethren who are living in this city are making a prayer assembly of a week in church, and all are working and wishing the grace of Lord. At present in this city there are living few Christians, but we do not disappoint.

We wish that you will tell this to our dear your parents, sister, and many a brethren who are living in Nikko.

PERMIT ENDS SENTENCE.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from August 1 to August 31, 1901.

MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas.:
Mrs. Walter Baker Mem'l Band, Miss E. B.
Sharp, Treas.: Miss E. S. Jones (Phila.), 1.00;
Miss Sharp, 1.00. Total, \$2 00
Lowell.—Y. W. C. Ass'n, freight on box, 3 90

Total, \$5 90

NEW YORK.

Brooklyn.—Mrs. H. Audley Clarke, for Cassie
Clarke Scholarship, Yokohama, \$5 00
Mrs. S. T. Dauchy, an. sub., 20 00
Minnewaska.—Donation per Miss Easton, for Dr.
Rose Fairbank's School, Jhansi, 5 00
New York City.—Miss Hays, 10 00
Eliza A. Dean Fund, Mr. Chas. D. Kellogg,
Treas., Ref. Epis. Ch., 107 14
Subscription to *Missionary Link*: Mrs. T.
Weed, .50; sale of Leaflets, .50; adv., Knick-
erbocker Press, 18.00. Total, 19 00
Stafford.—Sister of Martha's Band, Mrs. T. H.
Benedict, Treas., for Miss May, Allahabad, 20 00

Total, \$186 14

PENNSYLVANIA.

Allegheny.—Children's Orphan Asylum, Mrs. C.
A. Oudry, for China, \$20 00
Scranton.—Scranton Br., Grace Ch., Rev. J. L.
Alrich, Pastor, Y. P. S. C. E., for Bible Wo-
man Jane, Cawnpore, 10 00

Total, \$30 00

MISSOURI.

St. Louis.—Mr. L. Howard Smith, for Eleanor S.
Howard Smith Mem'l Bed, Jhansi, \$10 00

Grand total, \$232 04

ELIZABETH B. STONE, Ass't Treas.

DONATIONS FOR MISSION BOXES.

Boston, Mass.—Mrs. Todd, box for Miss Todd, value \$55.00; Mrs.
May, box for Miss May; Mrs. J. W. Doe, small box for Miss Costel-
low.
Groveland, Mass.—Miss M. G. Day, package for Miss Costellow.
Lowell, Mass.—Y. W. C. Ass'n, box for Miss Mudge.
Brooklyn, N. Y.—Miss Marsten, package of patchwork.
Newburg, N. Y.—Mrs. Eben Creighton, box for Miss Costellow.
Plattsburg, N. Y.—Circle of King's Daughters, box for Miss Gard-
ner, value \$30.00.
Stafford, N. Y.—Sister of Martha's Band, two boxes for Miss May.
White Lake, N. Y.—Zarephath Circle King's Daughters, 12 dolls,
needle book, etc.
Yonkers, N. Y.—Mrs. Martha Kelly, dolls for Calcutta.
Hackensack, N. J.—Mrs. W. Williams, 22 dressed dolls for Cawn-
pore.
Morristown, N. J.—Miss M. T. Baldwin, Bible for Sarah Cass,
Calcutta; Miss Vernon, package for Miss Gardner; Morristown
Aux., box for Cawnpore, value \$68.35.
Germantown, Pa.—Germantown Aux., 2 boxes for Calcutta, value
\$66.62.
Huntingdon, Pa.—Mrs. E. C. Dunkerly, box for Dr. Reifsnyder.
Philadelphia, Pa.—Iron bedstead for Dr. Garner.
Scranton, Pa.—Miss Drinker, package for Miss Dietrich.
York, Pa.—Miss O. V. Seacrist, 30 dolls and 100 cards for Dr.
Reifsnyder.
New Castle, Del.—Miss E. J. Stewart, Willing Helpers' Band,
Calendars.
Cincinnati, Ohio.—Broadwell Doremus Band, box for Miss Gardner.
Kansas City, Mo.—Miss Radford, box for Miss Radford, Cal-
cutta.

LIFE MEMBERS.

The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.

TAKE NOTICE.

OCCASIONALLY complaints come to us that contributions are not correctly printed. Directions are always followed, as given in letters enclosing checks. Our friends would aid us greatly by naming the object, the contributors (either individuals or Mission Bands), and the exact locality. Often the Treasurer resides in a different place from an Auxiliary, and, accepting her address, mistakes may unintentionally be made.

In this connection we would ask our subscribers to THE MISSIONARY LINK to notify us of all failures in receiving the magazine, that the mistake may be promptly rectified.

We often receive no direct information of the death of our subscribers, and would request that surviving relatives will kindly notify us of this loss.

Life members are entitled to THE MISSIONARY LINK, and will receive it by sending an annual request for the same. Changes of address should be promptly sent to "THE MISSIONARY LINK," 67 Bible House, New York.

SPECIFIC OBJECTS AND THE COST. AMOUNTS.

For American Missionary.....	\$600 00
" Eurasian Missionary, India.....	\$200 or 400 00
" Bengali Teacher, India.....	\$100 or 125 00
" Bible Reader, India.....	from \$50 to 75 00
" " " Japan.....	60 00
" " " Woman, China.....	\$40 to 60 00
" Child in Japan.....	40 00
" Child in China.....	40 00
" Child in Day-School, China.....	25 00
" Scholarship, High School, Calcutta.....	50 00
" Converts' Home, Calcutta and Allahabad...	50 00
" Inmates of Converts' Home, Shanghai (per month).....	5 00
" Schools in India.....	60 00
" Child in Orphanage, Calcutta.....	25 00
" Child in Orphanage, Cawnpore.....	20 00
" Native Teacher in Day-School, China.....	60 00
" Endowments of Beds in Hospitals.....	600 00

ENDOWED BEDS IN MARGARET WILLIAMSON HOSPITAL, SHANGHAI, CHINA.

ENDOWMENT, \$600.00.

OUR friends have often expressed a wish to know the names of the *endowed* beds in our Hospital in Shanghai, and we therefore give the list as it now stands.

- Julia Cumming Jones— } Mrs. E. Stanislaus Jones.
 Mary Ogden Darrah— }
 Robert and William Van Arsdale—Memorial by their
 sister, Julia C. Van Arsdale Jones.
 New Jersey—Miss Stevens.
 Henry Ward Beecher— } Plymouth Foreign Missionary
 Ruthy B. Hutchinson— } Society.
 Mary Pruyn Memorial—Ladies in Albany.
 Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
 Charlotte Otis Le Roy—Friends.
 Emily W. Appleton—Mrs. William Appleton.
 Mrs. Bela Mitchell—Mrs. Bela Mitchell.
 The American—A Friend.
 The White Memorial—Medical Mission Band, Baltimore.
 E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
 Druscilla Dorcas Memorial—A Friend in Boston.
 Mrs. John D. Richardson Memorial—Legacy.
 S. E. and H. P. Warner Memorial.
 Frances C. I. Greenough—Mrs. Abel Stevens.
 Emeline C. Buck—Mrs. Buck.
 Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.
 Elizabeth W. Clark— }
 Jane Alexander Milligan—Mrs. John Story Gulick.
 "Martha Memorial"—A Friend.
 Mills Seminary—"Tolman Band," California.
 Maria N. Johnson—A Friend.
 "In Memoriam"—A Sister.
 Maria S. Norris— } Miss Norris.
 } Mr. Wm. M. Norris.
 Mrs. Sarah Willing Spotswood Memorial—By her
 Daughters.
 John B. Spotswood—Miss Anne R. Spotswood.
 A. B. C. Bed—By Friends.
 Sarah A. Wakeman Memorial—A Friend.
 In Memoriam—A Friend.
 Ellen Logan Smith—By her Mother.
 Helen E. Brown—Shut-in Society.
 Anna Corilla Yeomans— } Mr. George G. Yeomans.
 } Mrs. Anna Yeomans Harris.
 } Miss Elizabeth L. Yeomans.
 Mrs. Mary B. Humphreys Dey— } Anthony Dey.
 Mrs. Sarah Scott Humphreys— }
 Olive L. Standish—Mrs. Olive L. Standish.
 Eliza C. Temple—Mrs. Eliza C. Temple.
 Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge
 Torrey.
 Perlie Raymond—Mrs. Mary E. Raymond.
 Mrs. Mary Elliot Young—Poughkeepsie Branch.
 Camilla Clarke—Mrs. Byron W. Clarke.

IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations, will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA.

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax composition, jointed, or kid-covered dolls are not desired. Kurtas—for Hindoos; made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders, if intended for Allahabad or Cawnpore.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*basted*, is needed to teach sewing to the younger scholars.

For prizes—Whatever pleases girls in America will be useful: boxes of note-paper, work-bags, or boxes of lead pencils with rubbers, small looking-glasses, or any pretty article.

For general use—Sheets one yard and a half wide, pillow-cases, towels, napkins, and handkerchiefs; soap, combs, wash-rags, scrap-books, and picture cards; long-sleeved aprons, such as children at home wear, made of calico or gingham.

In CHINA, knitted or woollen articles are very acceptable. The knitted wristlets must be about four inches long and large enough for children varying in age from seven to thirteen. Wool stockings, thread (white, black, and blue, medium shade, Nos. 30 and 50). Tape very useful, width one-half inch, some colored; of the white, very narrow, called "baby bobbin."

Old linen is very much needed for hospital use.

ENDOWED BEDS IN MARY S. ACKER- MAN HOYT MEMORIAL HOSPITAL, JHANSI, INDIA.

ENDOWMENT, \$600.

- Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.
 Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.
 Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
 Mrs. Lavinia Agnes Dey, } Anthony Dey.
 Mrs. Mary B. Humphreys Dey, }
 "In Memoriam"—A Sister.
 Eleanor S. Howard-Smith Memorial—Friends.
 Charles M. Taintor Memorial—A Friend.

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Address **Woman's Union Missionary Society,**
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ADDRESSES OF MISSIONARIES.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140 Dharamtala Street, and Orphanage, 39 Elliott Road.

ALLAHABAD: 3 South Road.

CAWNPORE: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital.

China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital.

Other missionaries, Bridgman Memorial School, West Gate.

Japan:

YOKOHAMA: 212 Bluff.

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